

THE DRUMME OF DEVOTION,

Striking out an Allarum to
Prayer, by signes in heauen, and
Prodigies on earth.

*Together with the Perfume
of Prayer.*

In two Sermons, Preached by
William Leigh, Bachilor in Diuinitie,
and Pastor of *Standish* in *Lan-*
cashire.

Luke 21. 28.

*And when these things begin to come to
passe, then looke vp, and lift vp your heads,
for your Redemption draweth neere.*

LONDON

Printed by *Tho : Creede*, for *Arthur
Iohnson*, dwelling in *Pauls Church-yard*,
at the signe of the white Horse.

1613.

THE
BIOGRAPHICAL
DICTIONARY

OF THE
LIVES OF THE
MOST EMINENT
PERSONS OF THE
PRESENT AGE

IN TWO VOLUMES
BY
JAMES H. BAKER
OF THE
LONDON

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TO THE RIGHT
HONOURABLE SIR

Thomas Parry Knight, one of his
Maiesties most Honourable priuie
counsell, and Chancellor of his High-
nes Dutchie of *Lancaster*, together
with the Right vertuous & Re-
ligious Lady his wife, grace
be multiplied in this world,
and glory in a better.

Right honourable,

IF (*as the Psalmist saith*) The Lord
hath so doone his maruellous
workes that they ought to be had
in remembrance, and are much
sought out of all such as feare him:
pardon me in your honourable patience,
while I presse with passion such prodi-
gies, as haue fallen out of old in former
times, and now of late in these moderne
daies of danger wherein we line. All har-
bingers of Gods Irefull wrath and in-
A 3 digna-

THE EPISTLE

dignation for mans transgression; And yet I know not how, (which is a wonder of wonders) signes from heauen, are not respected, sinnes on earth are not repented for. We can discerne the face of the skie, like the lewes in the Gospell taxed by our Saniour, and thereby we dare prognosticate of the effects of faire or founte weather to come, but we cannot discerne, either by signes from heauen, or prodigies on earth, how the Lord is risen out of his place, and threatneth our destruction if we repent not.

The meditations hereof, I am bold to put under the shelter of your honours protection, and pray they may passe your iudicious eye, in sort as they are tendered, that is, from the dutie and service I owe in many respects, being otherwise unable to answer the same, but in such passages, of prayer and religious exercises as fall within the compasse of my profession. And surely such passages are best suited to your selfe, whom religion hath made honourable, and worthy those great and waightie employments you haue undergone abroad in forraigne parts, and at home within
the

DEDICATORIE

the kingdome, under two religious Princes.

Besides, spare me to seeke protection at your honours hands, in regard of the place you beare with vs, under God and the king, our worthy Chancellor, the sterne of which gouernment you haue moderated for many yeares, with such iustice, mixed with mercy, as I dare appeale to your clemencie and milde censure, in any thing I haue here tendered.

And for the latter Sermon, which is the Perfume of prayer, (the Arrow of our deliuerance in the daies of danger) I trust it shall not be offensive, if I make it proper to the Elect Lady, your religious wife and consort, whose practise of much pietie, with prayers and teares (Church-weapons,) haue beene, are and will be a blessing to your house, and an ornament to the Church of God, whilst Anna-like she frequents the Temple & house of God, treading vpon that holy ground, with no lesse due, then true deuotion.

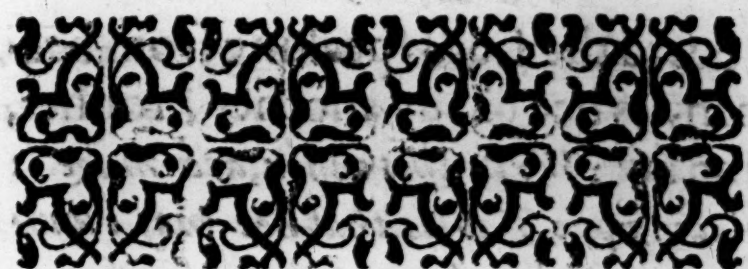
*And now the Lord Iesus, as he hath matched you together in grace, and giuen
you*

THE EPISTLE

you much honour, with length of daies, esponse you to himselfe in the kingdome of glorie, that you may come to the feast, and mariage of the Lambe, crowned with glorie, and glad with immortalitie, enignes of a better world, whither Christ is gone before and hath traced you the way to follow after: which because you haue faithfully done, he will come and fetch you to himselfe in a time accepted, that where he is there may ye also be. Against which day and blessed houre, the Lord God of heauen prepare you, with your oyle and your lamps light, that ye may meete him in the cloudes, and so be caught up to raigne with him for evermore. Amen. Amen.

Your honours most humble, and at command,

William Leigh.



THE DRVM OF DEVOTION.

Striking out an Allarum to
Prayer, by signes in heauen and
prodigies on earth.

ACTS II.

19 *And I will shew wonders in heauen
aboue, & tokens in the earth beneath,
bloud, and fire, and the vapours of
smoake.*

20 *The Sun shalbe turned into darkenes,
and the Moone into bloud before that
great & notable day of the Lord come.*

21 *And it shalbe, that whosoever shal cal
on the name of the Lord shalbe saued.*

V Pon the reading of this Scrip-
ture prophelied of by *Iecl*, ap-
plyed by *Peter*, and to be accō-
plished in the latter daies, me thoght

B

I heard

2 *The Drum of Devotion.* 1

Habacuk
2.2.

I heard the Lord speaking from heaven, as hee did by another Prophet, and say; *Write this vision, and make it plaine vpon Tables, that hee may runne that readeth it, for the vision is for an appointed time, and at the last it shall speake and not lie, though it tarry, waite, for it shall surely come and not stay.*

Now, what it is that shall come, and not stay, is the subject of my speech, and the division of my Text. There shall come signes and wonders in the latter dayes to provoke our repentance; there shall come faith and confidence to all the godly, to assure them of deliverance, and to this end are wonders wrought, as in heaven aboue, so in the earth beneath, bloud and fire, and the vapour of smoake, that the dampe of our sinnes might be put out by the breath of our Saviour, whose presence wee may be assured, then presseth neere vs, when these his wonders are vpon vs.

If Kings of the earth stirre, the commons are moved; shal the King of heaven rise either to bee iudged,
or

or iudge the world, and shal the creatures sit still? surely no, for though we his reasonable & religious creatures bee silent in our sinnes, and say nothing, yet shall the senselesse creatures grieve and grone after a deliverance, I say deliverance from the bondage of corruption, wherein they are, and from the dampe of sinne, wherewithall they are pestered. Of these in order as God will. And first of prodigies provoking our repentance: next of the sweet perfume of prayer, assuring vs of deliverance, when feare and fire shall fine vs for our good; for it shall bee, that whosoever shall call vpon the name of the Lord shall be saved.

What may be the meaning of the spirit in this place, touching the time and manner of these signes, when, and how they should appeare to the worlds wonder, divers haue diuersly divined: 1. Some say the accomplishment should bee at the second comming of Christ to judgement, and bee harbingers of that

4 *The Drum of Denotion.*

dreadfull day : 2. Others, for it shall bee at the sledge and sacking of *Ierusalem* by *Titus* and *Vespasianus* : of which opinion the Greeke Paraphrase is, which citeth *Iosephus* writing thereof : 3. Some say, the accomplishment should bee at the death of Christ, and in the day of his passion, when all the world should bee passionate for him, but not with him, for hee must tread the wine-presse alone. Lastly, and the least in reputation of iudgement are the Iews, who euen at this day vnderstand it to bee meant of the warres of the Israelites, with *Gog* and *Magog*, *Ezechiel*, 38. 39.

But that I seeme not more opinionatiue then orthodoxall, I may safely say with the precedent words of my Text, that these shall bee accomplished in the latter dayes, which are alwayes taken for the dayes of Christ, when with the effusion of his bloud hee will power out the abundance of his spirite vpon all flesh, and withall shew his wonders

wonders from time to time to a senselesse world, senselesse of it Saviour, so as from the first day of his comming in grace, to the last day of his appearance in glory, wonders shall appeare, more or lesse, to the comfort of the godly, and confusion of the wicked.

And surely, it is respectiue to see, how sparing the Lord is of his judgments, and how plentiful in his mercies, his blood and spirit are powred out in al abundance, his signs & prodigies are but sparingly shewed, and pointed at, as harbingers of his wrath to moue vs to repētance, blood shed, spirit powred out: O bottomlesse depth of mercy! signes but shewed, and prodigies but pointed at, limiting both feare and fire that it fall not vpon vs before we repent, there was never mercy either met it on earth, or matched it in heaven, and therefore I know not whether I shal more willingly admire his loue in spending his mercies vpon vs, or his vnderferued fauors in prouoking our repentance.

6 *The Drum of Denotion.*

David in the person of the faithfull, and in a case nothing different, mourneth over *Sion* with this
Psal. 74 6. wofull complaint, *Wee see not our signes, and there is no Prophet left, but Lord how long?*

Where it is to be observed, that they doe not complaine, because they haue no Captaine to lead them in the field; but that they haue no Prophet to instruct them in the faith: accounting it a greater calamity to lacke the heauenly food, then the earthly fight: nay more, and to come neerer the proper Subiect I haue in hand, these Saints in *Sion* sorrow not for that they haue no Ensignes to follow on earth: but because they haue no signes shewed them from heauen, to assure them of the Lords presence to fight their battels, and be propitious, deeming it more disastrous to faile of signes aboue then of Ensignes below; where prophesie is not, there the people perish: and where neither wonders from heaven wound vs to repentance,

tance, nor tokens below provoke vs to prayer, we are in danger, and die in our security.

Are not all things as they were in the beginning : so saide a secure world in the dayes of *Peter*, musicke, mirth, and minstrells were in their feastes, velvet, silke and sables were on their backes, their coffers were full of siluer, gold and pearle, their dishes were filled with dainties, their garners with graine, their stawles with fatlings, and their Orchards with all manner of fruit, their gardens and fields diaperde with all variety of fruites, they felt neither sinne within, nor sorrow without, no wonders in heaven aboue, or tokens in the earth beneath, bloud and fire, and the vapour of smoake were vnnearth scene, and therefore no marvell if they put farre away the euill day, and suncke in their security.

When *Israel* was full, then shee kicked against the Lord, and her sin increased as the signes decreased, til tokens from the Lord had taught
B 4 her

8 *The Drum of Devotion.*

her another discipline, the vapour of smoake blasted her garland, when it was at the greenest, famine, sword, & fiery Serpents, brake her heart to better obedience, and the Lord was merciful vpon their repentance.

VVe thinke it goeth well with vs, when our waters keepe the course of their wonted Channels without inundations, when the North is clear and light without fiery inflammations, when neither Sunne nor Moon laboureth of an Eclipse, we deeme the day blessed, when the ayre is pure, and the windes are still, when the seas are calme, and no thunder breaketh the cloudes; yet better it were if thunder-clappes from aboue did breake our hearts, and prodigies below plowed them vp for a softer mould, against the day of haruest, when the Lord shall come in the cloudes, with his fanne in the one hand to winnow all, & fire in the other hand, to purge all; the corn for heaven, and the chaffe for hell.

Monks rest, was Monks ruine: and surely

surely, I could never yet see, but the world that flattereth vs, is more dangerous then the world that persecuteth vs, according to that *periculosior mundus blandans quam molestus*: It was said of David, by one who saide well, *factus est securus devictis hostibus prassura caruit tumor excrevit*: When he had no fight hee fell from his God, and the proud tumor of his lust, the lesse it was handled, the more it rankled.

The doctrine is good for the generall, and so I will descend to a more particular vse of signs, & it may be to shew that he can be mercifull without means, the Lord will sometimes be silent, & shew no wonders, but passe vs like the sweet running waters of *Shiloh*, that goe softly by *Sion*, but when it pleaseth him for our loude crying sins to come in judgement, then wil hee swell like the turbulent waters of *Iorden* that run roughly, the wil his signs & wonders bee harbingers of his wrath, warning vs of his neare approach, ready to destroy, if we repent not.

But

Butto worke a certainty out of such wonders as the Lord hath wrought, either by himselfe in the old Testament, or by his Christ in the new: It is to be observed, that ever vpon his comming to a worke of judgement, or a worke of mercy, there hath gone before him a commotion of Creatures to present his presence; for as I haue already saide, If when Kings of the earth stirre, the people are moued; shall the God of heaven rise from his rest, and the creatures sit still? I say, sit still before his presence, in whose voice there is feare, and in whose face there is fire, for even our God is a consuming fire.

*Heb. 12.
29.*

When the Law should bee divulged from the holy Mount, the Lord
Dent. 33.2 came from Sinai, and rose vppe from Seir vnto them, and appeared clearely from Mount Paran, and he came with ten thousand of Saints, and at his right hand a fiery Law: the ayre thundered, the hills trembled, burning, blacknes and darkenes were his pauilion, and
 so

*so terrible was the sight which appeared, Heb. 12.
that Moses said, I feare and quake: It
was a great day, fearefull and fiery,
because of a fiery Law; what maruell
then, if vpon the approach of so great
a majesty, the earth shooke, & the
heauens dropped at the presence of Psal. 68. 8.
this God, even the God of Israel.*

21

What should I say more of *Isra-
els* God, sith at the brightnes of his
presence, the red sea was diuided, &
Iorden was driven backe, Quai-
les fell from heaven, and the Rocke
gushed out water springs, the sunne
stood still in *Gibion*, and the Moone
in the vally of *Aielan*: Surely, surely,
at the presence of this great God, *the
heauens and the earth shall shake, but
the Lord will be the hope of his people.* Ioel. 3. 16.

But leaue we them elder dayes, &
come we to the later times mentio-
ned in my Text; Nay, leaue we that
God of Majesty, and come we to the
God of mercy, euen to the dayes of
Christ, who, when hee bowed the
heauens, and came downe into our
flesh, though hee fell vpon vs like a
shower

shower of rain vpon a fleece of wooll
in sofnes and in silence, yet the hea-
uens were shaken at the brightnes of
his presence, whē at his birth Angels
sung his lullaby, and at his death, all
the creatures of God mourned his
funerals.

To tel of the prodigies that fell out
at his birth, and of the wonders that
were then seene, I will bee the more
sparing to speake, because out of ho-
ly Writ little can be said thereof; yet
if approued hy stories may speake, &
Chronacles of elder times, may bee
admitted for Records of truth, that
blessed Babe, euen in his birth, by
signes and wonders was approved to
be the vndoubted son of God, the
Messias and Saviour of all the world.
It cannot be denied which holy Writ
averreth, *Fulget in terris lux nova de
caelo*, And another star appeared at
his birth, and Angels were heard to
publish his prayles with glory in hea-
uen, peace on earth, and good will a-
mong men; yea, and to attend the
presence of that blessed Babe, Kings
came

came from farre to offer their gifts,
Kings of *Arabia* and *Seba* they offered
of their purest gold, and sweetest
perfume; that which the shepheards
heard from heauen keeping their
flockes vpon the downes of *Bethleheẽ*,
they preached to mē vpon this earth,
and all these are holy wonders of ho-
ly Record, shewing signes from hea-
ven vpon the approach of that blessed
birth, whose breath, as some write,
blew open the doores of that great
Pantheon at *Rome*, I mean the Temple
of all the Gentile gods, who vpon
the birth of Christ fell down & brake
their necks, as *Dagon* did before the
Arke. I might tell how Diuels were
daunted at his comming, especially
when the time of his appearance drew
neere, and I will here onely mention
two Oracles of *Apollo* concerning
this matter, one to a Priest, and the
other to a Prince.

A Priest of *Apollo* demanding him of *Snidas* in
true Religion & of God; answere was *Thulis.*
made out of the hollow vault, O vn-
happy Priest, why doest thou aske
me

14. *The Drum of Devotion.*

me of God, that is the father of all things, and of this most renowned Kings, deare, and onely sonne, and of the spirit that containeth all; Alas, that spirit will enforce me shortly to leaue this habitation and place of Oracle.

*Suidas in
vita An-
gusti.*

The other Oracle was to *Augustus Caesar*, euen about the very time of Christs birth, who desirous to know who should raigne after him, would needs goe to *Delphos*, and withall learne what should become of things when he was dead; to which *Apollo* for a great space would make no answer, till *Caesar* had importuned him from sacrifice to sacrifice, till he came to the great Hecatomb: whē as it were enforced, *Apollo* vttered these strange words vnto him; *An Hebrew Child that ruleth ouer the blessed Gods, commandeth me to leaue this habitation, and out of hand to get mee to Hell; but yet do you depart in silence, from our Altars: Whereuppon the Emperour standing agast, and musing with him selfe what this answer might bee,*
retur-

returned to *Rome*, and built there an *Niceph. l. 1.*
Alter in the Capitol, with this inscrip- *Hyrie. 17.*
tion, *Ara Primogeniti Dei*, by both
which you may see how Diuels were
enforced to leaue their habitations
on earth, vpon Christ his dwelling
in our flesh; his Incarnation was their
execution, and they were enforced to
howle & vtter out their own miserie.
When it pleased him to swaddle vs in
his mercy, and so with this merciful
myracle of our Sauours birth, went
the miraculous mercies of our deli-
verance from sinne, death, and di-
uels: his blessed birth being attended
vpon, as I haue said, to the wonder
of al the world, with these signs from
aboue, and tokens below, harbengers
of his most glorious and royal pre-
sence.

From the wonders of his birth, it
followeth wee came to the wonders
shewed at the death of Christ, when
vpon the effusion of his bloud, there
was a cōmotion of all creatures high
and low, in heauen and on earth, all
griued and groned to see and be-
hold

hold so dolourous a spectacle: The Sunne was darkened, and the Moone became bloody, stars fell from heaven, and the earth quaked, rockes burst asunder, and *Shea'* was shaken; nay more, it was a day of darkenesse, covering all the land as with a curtaine; when heaven was shut from it shine, and the graue was shaken, when that Kingdom of death and darkenes was conquered by Christ, whereby his death killed death, and by his life gained vs life with immortality: nay more, was it not a wonder to see how the vayle of the Temple rent, when mens hearts would not relent: In a word, the foundations of the earth were out of course; and what had that righteous one done?

Surely, surely, though the prodigies be past with the passion, & tract of time hath vayled it from our flesh, that wee see it not, yet can it never from a passionate faith, that it feele it not: for to this end hath God giue vs the spirit of prayer and compassion (as *Ezech. 12.* saith another Prophet) that we should weepe

weepe because of him whom wee haue
pierced, but woe is me to tell who is
sorrie for the afflictions of *Ioseph* the
yrón of sorrow, entered into the
soule of our Sauiour, & we are sense-
lesse of his sufferings, if man will not
be moued, thou earth, ye rockes,
graues, Sunne, Moone, and Starres,
pleade the cause of the Innocēt, and
say, what hath the righteous done?
Innocēt hands whom haue ye spoy-
led? and yet are ye perced? Innocent
heart, against whom hast thou Ima-
gined euill? & yet art thou gored? In-
nocent mouth, of whom hast thou
spoken euill? and yet art thou spun-
ged? gracious face, & countenance, vp-
on whom hast thou lowred, and yet
art thou spit vpon? head full of
deawe, and lockes with the drops of
the night, so wooing vs in grace,
& now wedding vs in glory, how wer
thy temples crowned with sharpe
thornes, to the effusiō of thy blood?
and yet are we senselesse of thy suffe-
ring? we haue sinned, and he hath
smarted, the Iust for the vniust, and

1. King.
13.2.

if we will be silent still and say nothing, to cleare the innocent, Sunne Moone and Starres, earth Rockes and Graues, will pleade the Lords quarrell, and say, what hath the righteous done? When the man of God came out of *Iudah* vnto *Bethell*, and *Ieroboam* stood by the Altar to offer Incense, in reprehension of the kings Idolatric, he cryed against the Altar, by the commandement of the Lord and said; *Altar Altar, thus saith the Lord: Vbi alloquitur aram m'liorem corde Ieroboam*, where and when he spake to the Altar softer then the heart of *Ieroboam*.

The heard harted Iewes then, and we now, stand by the crosse of Christ, as *Ieroboam* did by the Altar at *Bethel* we are sadned in our sinnes, and senseles of the sorrowes of our Sauiour, the earth, stones, & graues, are more passionate then we, they tremble, breake and open, at the death of Christ, our flintie harts are shut from all compassion, and we are a people of no bowels, and because we relent
not,

not, euen now the teares of the clowdes are in their eyes, and they drop downe shewres of raigne in greater abundance then vsuall hath beene scene, as more passionate then we, either for the sins of our soules, or death of our Sauour.

When I am lifted vp an high, saith Christ, then will I drawe all men after me, and not men onely, but earth, Stones and graues shall open vnto me, woe is my heart, we are heauier then earth, harder then Rockes, more silent then the graues, we speake not, we pray not, we praise not, we stirre not, at the death of our Redecmer, he is lifted vp higher then euer he was, euen from the crosse of shame to the crowne of glorie, and we are pulled downe to all shame and Ignonimy with the weight of our sinnes, heauier then a tallent of leade.

If any man say, shewe vs his sufferings, and we will greue with him, and for him, I answere, *Dominus in monte verbum in alto*, Christ is vpon

the mountaine of his holines, his word is exalted here and elsewhere in the land, for what doe we preach other then Christ Iesus, and him crucified? And doth it drawe all men after it? The vaile of this Temple, these stones in the pillars, this holie ground and dead graues shall stand vp in iudgement one day against this people, that they haue beene more prest to heare, & passionate to feele, of the preaching, piercing and sufferings of Iesus Christ, then the men of this generation; for we haue piped vnto you out of the Gospell, and ye haue not danced, we haue mourned vnto you out of the Law, and ye haue not lamented. But when wisdom is iustified of her children, then shall ye finde it no wisdom, but extreame madnes and folly, to haue haunted the Tauernes, followed your pleasures, prephaned the Sabaoths, sold Christ at a lower rate then euer *Judas* did, not for thirtie pence, but for a penny shot, *a goodly price whereat he is valued,* and euen

uen then alas, when Christ is in preaching and agonizing over the cuppe of bitter affliction; Nay, the Queene of the South shall stand vp in that great day, so shall the men of *Ninivie*, and the one shall condemne vs, in that they repented more speedily, and the other that she came more readily to heare the wisdom of *Salomon*, then euer yet we did, to heare the wisdom of Christ.

The vse is good, of all I haue said, to strike a *Selah* with our soules, in caution of our former & future sinning, procuring prodigies, signes, and wonders, at Christ his death, and our redemption, for if one sin of *Achan* endangered all the campe, and if one sinne of *David* plagued all *Israel*, what maruell then, if when all the sinnes of all the world lay so heavily vpon our Christ, and pressed him downe to death, there was a commotion of all the creatures of God, to see and behold so dolorous a spectacle: as when the sonne of God gaue his sacred soule, a sacrifice for our
G 3 sinnes,

22 *The Drum of Devotion.*

sinnes, who had no shelter but in the graue, for that opened to giue him passage, when the vaile of the Temple rent, and denied him sanctuarie.

And now spare we a while to passe from these prodigies at Christ his birth, and death, to the wonders were wrought sithence, euen downe to our disastherous daies, whereby we may gather the neare approach of Christ his second comming to iudgment. The thought wherof so frightened *Iob* in his frailtie, that he wished *the grane might be his couer, till the grieffe thereof was past.*

Iob. 14.
33.

I might tell of that great day, and it was the Lords day, when hee mightily declared himselfe to be the sonne of God, by the resurrection from the dead, and what maruell then, if vpon the approach of so glorious a presence, *Sheal* was shaken, graues were opened, and dead bodies did rise with him, and appeared vnto many in the holy citie, to the great wonder of all the world. And I might tell of that great day, and it was the
Lords

Lords day, when at that high feast of pentecost, the holy Ghost appeared in a visible signe, and was powdered downe from God, and fell vpon his Apostles in so great abundance, what maruell I say, if vpon the approach of so powerfull a spirit, and presence, sounds from heauen, filled their eares like the rushing of a mightie wind, fiery clouen tungs filled their eyes, and mouths, to speake *magnalia dei*, to all nations vnder heauen, I say what meruell if feare with an astonishment filled their eyes, eares and hearts, when the Lord was about a worke of so great wonder, I leaue these holy wonders to the leaues of holy writ, wherein you are daily exercised, and by your holy patience I will follow the streame of some such signes as sithence haue fallē out, shewing a presence in God prepared to punish, without passion in man to preuent the danger by speedie repentance.

Memorable is the destruction of *Ierusalem* by *Tytus* and *Vespasian*, 40.

C 4 yeares

*Lib. 7.
Cap. 12.*

yeares after Christ his painefull passion, who prophesied of their ruine, because they repented not, nor did, or would know the day of their visitation, she would acknowledge no presence of the Lord in mercy, and therefore must feele the presence of her God in iudgement, yet not without prodigies, signes, and wonders, as harbingers of his wrath; whereof *Iosephus* writeth much, and more then I can now stand to relate, being preuented with time, but reade his booke *de bello Iudaico*, and there ye shall find, how first, a blasing Starre was seene in the ayre like vnto a sword hanging ouer the Citie, for more then a whole yeare together, threatning nothing lesse then fire and desolation, for their bloodie sinnes, the blood of the Prophets, and of that Iust one, crying vengeance to God in heauen, against that bloodie Citie.

2. Againe, at the feast of vnleavened bread in a great assemblie of people, and at nine of the clocke
in

in the night, a bright light was scene in the Temple shining, and so continued for the space of halfe an houre, In token, that because they had quenched the holic lamps, and put out the light of the world, therefore the glorie of that house should be of no continuance.

3. Thirdly, at the same feast, and in the day time, when the High Priest was offering an Heyfer for the Sacrifice, she brought forth a Lambe in the midst of the Temple, In signe, that though they thought they had killed that Lambe of God that taketh away the sinnes of the world, and that *Moses* should still haue liued when Christ was dead, yet should they see with their eyes, that the truth should rise out of that type, and when the Heyfer was slaine, yet the Lambe should liue; yea, and that very Temple, stones and all, should turne to Greet, *Ne populus redirit ad Iudaismum*, Lest the people might goe backe to *Iudaisme*.

4. Fourthly,

4. Fourthly, nay yet more the great Brason doore as the Author saith, being at the East end of the Temple, which twentie men could hardly either open or shut at the sixt hower of the night flew open of it owne accord, shewing a new way and passage of Christ, to a better place and being, euen vnto a Tabernacle, not made with hands, but pitched in the high heauens, opening of it selfe, without helpe of any.

5. Together with these as *Iosephus* writeth in the 21. of May, a gallily spirit, of an vnspeakable height and bignes was seene in the citie, a pregnat prodigie of their iminēt desolation, when *Zim & Ohim*, Skritchowles, Fairies, & Satyres, did haunt their houses, and fairest habitations.

6. Chariotes in the ayre & armed mē fighting by troupes amōg the clouds appeared throughout al the Land of *Judea*, & marched towards the Citie with scarce Encounters, all presages of their future fall, by the furie of warre which was at their doores, and yet

yet they repented not. 7. Nay more, in a solemn feast, when the Priests were assembled by night, as their manner was to sacrifice, they heard this voice *Migremus hinc, migremus hinc*, let vs get hence, let vs get hence: the wonder they heard fell from heaven, enioyning them silence, and a cessation from all legall ceremonies and sacrifices now ended, both Priest, place, and offering, vpon the sole sacrifice of Christ, whom they had cruelly murthered, and therefore had need to be gone before the fire of his fierce wrath was kindled against that place, people and kingdome.

Lastly, and of all other prodigies to prouoke their repentance, vpon the Lords presence & neere approach, now ready to strike, it was not the least which fell out in one *Iesus*, the sonne of *Ananias*, of the vulgar sort, who foureteene yeeres before the sledge, & when al was in quiet, peace, and plentie, this sonne of *Ananias* comming to the feast of *Tabernacles*, when the manner was, that the Prin-

ces

ces of the people should doe their deu-
 tions to God in the Temple, so-
 denly he cried out to the wonder of
 them all, *A voyce from the East; a*
voyce from the West, a voyce from the
four windes, a voyce vpon Ierusalem,
a voyce vpon the Temple, a voyce vpon
the Bride, and vpon the Bridegroom, a
voyce vpon all the people: Thus night
 & day he ran through euery street,
 crying without thought of food, or
 regard of any; in somuch as when he
 was beaten by the mighty (impat-
 ent of the prodigie,) I say beaten to
 the bare bones, he neither shedde a
 teare, or shewed himselte suppliant,
 but at euery stroke stil cried out, *Wo,*
woe, to the inhabitants of Ierusalem;
 and thus continuing during all the
 time of the siege, and especially at
 their solempne feasts: At last, when
 the siege was at the horeft, running
 round about the walles of the City,
 without feare hee vttered the same
 voyce, and said, *Woe to Ierusalem,*
woe to the people, and woe to my selfe; At
 which last woe, *Sagittas istius occumbe-*
bat

bat, wounded with an arrow, hee fell
downe dead.

The vse is good, and for vs in the
height of this our security, all these
wonders and signes, euery man in-
terpreted as the story saith, *Pro sua li-
bidine*, euen as best pleased himselfe,
some they neglected, some they cor-
rected, some they contemned, *donec
patria exidio, suaq; perniciē eorum iniqui-
tas confutata est*, till their error with
their wickednesse was corrected, with
the destruction both of their coun-
try and of themselues, they killed
their Prophets, they beleeeved not
Christ, whom when they had slaine,
and silenced, then was it time for
prodigies to speake, and say, O blou-
dy City, I dare giue remission vpon
thy repentance, but I dare giue no
rest vpon thy rebellions. Before the
destruction of Troy, as *Virgil* repor-
teth, *Fatis aperis Cassandra futuris,
ora Dei Insu nec unquam credita Ten-
eris*; *Cassandra* foretold it ruine, but
could neuer be beleeeved; she spake
from the holy Oracle, but was not
heard:

heard: Its a fearefull thing when the Prophets are despised; its more fearefull when their Prophecies are set at nought; but its fearefull about all feares, when fire is a falling downe frō heauen, that is, when we with our Prophets and prophesying prodigies speake, and wonders worke, and yet wee repent not: so it was with *Israel*, I pray God it bee not so with *England*.

To speake of the signes, wonders and prodigies that shall be scene vpon the worlds ending; I dare not, I cannot, that feare and fire oppreseth my spirits in the thoughts thereof: *Et horret animus meminisse*: my very mind and soule melteth at the heat thereof. And therefore hauing in some weake measure mentioned that dreadfull day heretofore in two other Sermons, I leaue it vnder a vayle, as *Apelles* did the imperfect portraiture of *Agamemnon*, father of *Iphigenia*, and come a little neerer home, euen downe to our dayes. Haue we no signes in heauen, or prodigies

digies in earth, to moue our repentance? Haue not the heavens of late yeeres stricke an alarum to provoke our prayers by vncoth signes, never scene before.

It is some 40. yeeres agoe since that starre in the North appeared in *Cassiopeia*, wher at the Astronomers stood agast: Surely, it was some star of *Bethlehem*, conducting vs to that Babe of *Bethlehem*, *Non in cunis; sed in Cathedra*, not lying swathled in the cratch, but advanced into his chaire of high estate, by a second birth of holy doctrine thē divulged through out all the world: when the Gospell should beget faith in more abundance, from the East, to the West, by North, and by South. I durst not thus presage of the effect of this star, were I not well warranted by the iudgements of two worthy Divines, lights of this age, *Du Plessis* and *Beza*: who by that wonder in heauen, are bold to say, that the Lord hath prognosticated a second birth of Christ vpon the earth, by the preaching of
the

the Gospell vnto all nations vnder
 heaven, neuer to bee backed by that
 2. *The 2.* wicked man, whom the Lord shall con-
 8. sume with the spirit of his mouth, and shall
 abolish with the brightnesse of his com-
 ming, whereof these wonders in hea-
 uen are warnings on earth for all
 Gods children to bee prepared with
 our oyle, and our Lampes light to
 meet him in the cloudes, and so to
 bee caught vp to raigñ with him for
 ever. And so to the next.

Not many yeeres after, and right
 opposite to that in the North, there
 appeared an other wonder in hea-
 uen, a blazing starre both great and
 fearefull, threatening some dangerous
 event to the Southerne parts of the
 world, which the *Affiricans* in some
 measure felt, when the Kings of *Bar-
 bary* and *Portugall* were slaine. The
 cinders of that starre yet kindleth a
 combustion in the hearts of the two
 Kings of *Marocco* and *Fez*, nor is
 the flame extinct in *Spaine*, but yet
 burneth in the breast of *Sebastians*
 blood, against that of *Castile*. And
 surely,

surely, it may bee a warning to all Christian Kings and Princes of the world, to stir vp their zeale, and melt their coldnes to fight for the christi-
an faith against the Infidels, which rather then they should liue vncon-
trolled, the heavens will threaten their destruction by sheathing their
swords in the blood one of another. Chronicles made it an honourable
fight which christian Kings had and vndertooke against the Sarazens for
the holy land. But the holy Sepul-
chre is now buried in oblivion, and
the Turke hath tied it to his tax and
territories, whom while Christian
Kings should resist with all their
powers, & fight for the christiā faith,
they fall in faction one against ano-
ther, and so spend and blend their
bloods together. Surely, *Domestica
mala maiora sunt lacrymis*; these
home bredde evils among christian
kings, are greater than can be expres-
sed with teares; & therefore I leaue it
in the silence of my soule, and to the
praier of al Gods Saints, that their so-
ueraignes

raignes may ioyn in a holy warre
against the Heathen. And so I passe
to the rest.

That *Mirabilis annus* will never
bee forgotten, when the seas, rockes
and shelues fought for *England*, and
made vs so glorious by deliverance,
to the wonder of all Christen-
dome.

Nay more, I may not bee silent,
how this our *Goshen*, and land of
light, was sodainely turned into an
Egyptian darkenesse, when vpon
the darke Saturday, neere hie noone,
at what time vsually the Sun giueth
out his fairest shine, a sodaine dark-
nesse was over all the land, and so
fearefull, as men were at their wits
ends, panted in soule, left off al secu-
lar care, & betook them to their best
prayers, not knowing what would be
the Issue, till the Lord againe, and
ere wee thought vpon his mercy, re-
moued the judgement. In token of
our intollerable neglect of the light
of his Gospell, whereof that gloomy
day was a sure Sacrament, taxing
our

our dim sight with his sharpe censure, that because for a long season, the light had shined in darkenes, and the darkenes comprehended it not: he could if hee would remoue the candlesticke, candle and all, and put out the eye of faith, as hee had dearned the light of heauen. Nay more, and aboue al, I haue said to make the prodigie yet of greater wonder; it was observed by many, how during the darkenes of the day, all thinges were husht, and so still, as leaues stirred not, beasts fed not, birds sung not, but stood agast as if they had beene filled with astonishment.

And you know how not-long after, this darke day, the light of *Israel* was put out for a time, *Queene Elizabeth* died, a dearne day to *England*, had it not beene presently repayred with as cleare a light from *Scotland*, in whose Sunne-shine now wee walke, and sing still with solace the Songs of *Sion* in our owne land. It may be so sodaine a darkenes presently relieued with so great a light,

was a Symball or Sacrament of our
 Soueraignes, dead and liuing; two
 peereles Princes, both relieued with
 their desired lights; Hee of Eng-
 lands honour, Shee of heavens glory;
 yea, and we their Subjects delivered
 from that dark and dangerous night
 of Queene *Elizabeths* death, by the
 speedy arising, & luster of that mor-
 ning starre, our Soueraigne Lord the
 King, whose day wee pray, may euer
 dawne It may bee some sharpe sight
 may censure me in the applying of
 this darke day, to the death of Queen
Elizabeth: yet dare I say, and I hope
 with good warrant, that when godly
 Kings and Princes die, *Quid mirum*
aus ipse defleret eum principem esse ra-
piendum per quem dura mundi istius re-
perari solerent; So saide *Ambrose* of
 the death of *Theodosius*: Why may
 not this worlde deplore such a
 Prince to bee taken away by the
 violence of death, as by whome
 the dangers and difficulties there-
 of haue beene moderated.

Nay, hee proceedes further,
 and

and nearer the point I ayme at:
Hoc nobis motus terrarum graves,
hoc inges pluvia minabantur, & ultra
solum caligo tenebrosior denunciabat,
quod clementissimus Imperator The-
odosius recessus esset à terris: This
the great Earthquakes wee haue
felt, with the continuall raine wee
haue had, and a more palpable
darkenisse than vsuallie we haue
seene, haue denounced and threat-
ned, that *Theodosius* a most milde
and mercifull Emperour should de-
part this world.

You are religiously wise to dis-
cerne of what is said: when Christ
suffered, the Soueraigne of all So-
veraignes, there was a commoti-
on of all the creatures: All were
moved to see and behold so dolo-
rous a spectacle. Earth quaked,
rockes riued, the Sunne was dark-
ned, and the Moone became
bloodie, Starres fell from Hea-
uen, there was blood, fire, and
the vapour, of smoake, before that
greate and notable day of the

Lord came. And what was *Iesus* of *Nazareth*, other then a King, then conquering our enemies for a better world? And what was *Theodosius*? *Queene Elizabeth* with all of their rancks and Religion, lesse than Princes in his stead, to tule in this world: And why may not the creatures of God condole alike vpon their dissolutions?

Next, it will bee remembred whiles Chronicles can speake, how the earth was bound by a prodigious frost, to *Londons* wonder, when *Thames* was paved for cart and carriage, for horse and man, able in one day to support a waight of wonder, and vpon the other dissolved into weake Water. It pierced deepe into the bowels of the earth; and to this day, the flowers, hearbes, plants and trees, (nay more, man and beast, fish and fowle) haue not recovered their decayed strength, but yet feele the effects thereof; all to warne vs of our chillerie zeale to God, more cold

colde then the Isickles hanging
at our doores: and strange it is,
that so many Sunne-shines as
haue beene since, and showers of
Gods mercies still powred vpon
vs, should not melt our frozen
hearts to more speedy repentance,
and provoke vs to prayer, with more
deuotion.

I passe by many strange Eclipses,
both of Sunne and Moone, more
frequent and vniuersall than haue
been of old: darke some sun, bloody
Moone, prognostications of our
dearne light, and dead life in the
Gospell of our Lord Iesus Christ:
wherein with those glorious lights,
the Sunne of righteousness seemes
to bee vayled, as with the cloud
and curtaine of our sinnes: Alas,
and woe is mee therefore, wee are
fallen from our first loue, wee
worke not, wee shine not as wee
did in the dayes of persecution,
when fire and fagot fined vs for our
God.

And the late inundations with

vnseasonable weather in their extremities, as of cold, so of heate, windes and tempests, are nothing lesse then prodigies of an irfull God, to tell vs of the deluge of our sinnes, that of the old world, swelling but 15. cubits aboue the highest hils: this reaching from the nethermost hell to the highest heavē. The crie of our sins, reacheth the heavens, and euen there worketh our woe, by turning them this yeare into brasie, to make the land barren, and the next yeere dissolving them into teares and showers, dropping downe for fatnesse, death and dearth: *Quicquid id est timeo*, whatsoever it is, I feare our rebellions against God, will make a commotion of all his Creatures against vs, both great and small, Elements and all; never so much distempered as of late yeeres, that a man would thinke (but that God hath promised, *That Summer and Winter, and the seasons, shall not cease so long as the earth remaineth*), the very

Gen. 7. 20.
Gen. 7. 22

foun

foundations of the earth to be out of course, and which is more and worse then all I haue said, the armie of our sinnes may bring vpon vs an host of men from a far country, & of a fierce countenance, to tyrannize ouer vs, as it fell out oftē with the Iewes: as may be obserued in all the course of the scriptures, still as they sinned, God raised vp euer & anon one forraigne power or other to chastise them, till at lēgth the whole armie of their sins ioyned in one, that is to say, come to the height of all impietie, called frō a far country, an other armie, euen the fierce Romanes, who brought vpon them a final desolation. And haue we no reason to feare the Romanists? hauing so many of them alreadie in our bosomes, swarming in all places of the land, neuer more bold & cōfident then at this day: As I said before, so I say againe, *quicquid id est timeo*, I say no more. And so much out of my loue and loyalty to God, my Prince and countrey, as a watchman, and by vertue of my calling, I may be bold
to

to say, for *Res est solliciti plena timoris amor*. Loue is full of fearefulnes. Nor is it least in obseruance, though last in succession, which fell out in the Northerne parts of this kingdome, in Aprill last, and in the parish where I dwell, and haue my pastoral charge, witnes fuchundreth more besides my selfe, who beheld with astonishment that fearefull spectacle. To wit, a dead childe, base borne, of lewd parents, hauing foure leggs, and foure armes, all out of the bulke of one bodie, with fingers and toes proportionable: which bodie had two bellies and two nauels forward, with one plaine backe, without seame or diuision, it had but one head, and that of a reasonable proportion, with two faces, the one looking forward, and the other backward: either face had two eyes, two eares, a nose & a mouth perfect, nor was there in the seueral members thereof, any blemish or disproportion saue in the moulding, the sexe was female, and the mother was deliuered but halfe an houre before

Buried at
Sandish
Church in
Lancashire
Aprill. 17.
1613.

fore this strange birth of a perfect womā childe, which was baptized at our Church and yet liueth. To pre-
sage what may follow, I cannot, nei-
ther dare I, lest I seeme disastrous;
onely let it tax our mishapen liues,
to farre degenerate from the sim-
plicitie of the old world, wherein
both virginall and coniugall chasti-
tie, were prized with honour, where
now with many it is almost disho-
nourable to be honest. *Indah* with
Thamar lost his cloake, to verifie his
lust, but *Ioseph* with *Potiphers* wife lost
his cloake to vilifie his lust. Many *In-
daes*, fewe *Iosephs* in these adulterous
daies, wherein men doe rather so-
lace themselues, then sorrow for that
sinne, of which I may say, *Lex Iulia
dormis?* Nay *Lex Iehoua dormis*, O
thou law of God? why sleepest thou?
The many legges and armes may tax
our vntollerable pride, and auerise,
reaching heere, and treading there
yea in robbing well nere all Gods
creatures, to fil the belly & cloath the
backe, with costly and garish futes,
mad,

madding the minde, and making bodies monstrous, might *Iacob* and *Rabel* rise out of their graues, to behold their children that tread vpon them, they could not but deeme them of a monstrous birth. Two mouthes taking in, & two bellies casting out, taxe our insatiable desire of belly cheere & drunkennes, exoticall sins, and neuer but of late, a staine to this English Nation, *In philistinis philistinorum* Sampson fell, *Et Ebrietas. decepit quem Sodoma non decepit*, Wine made him sinfull, whom *Sodome* could not deceiue. Lastly, two faces may taxe the world of palpable hypocrisie, diuillish deceit, & damned equiuocation: First, in vs Protestants whiles we say we beleeeue, and yet do not liue the life of the Gospel we professe: wherein we doe but Sophistificate with the Lord, & equivocate with his Saints: for what auayleth it, a tōgue to speake well, with a mentall reseruatiō to do euill? Next, it may seeme to taxe the damnable doctrine of our Romish equiuocators, who are double faced to deface all truth, and to destroy all com-

commerce both with God and man,
whiles they lay, *Da fallere, da Iustum,*
sanctumq; videri, Lord giue me to de-
ceiue, and yet that I may seeme a
Saint. *Pyrrus & Vlisses*, as you may
read in *Sophocles* being sent to *Lemnos*
to take from *Philoctetes Hercules* his
arrowes; The two Legats aduised,
by what means they might best
wrest them out of his hands: *Vlisses*
affirmed, it was best to doe it by lying
and deceit: *Pyrrus* answered no, I like
not of that, because I neuer vsedit,
but alwaies loued the truth as my fa-
ther and Ancestors haue euer done.
Wherunto *Vlisses* replied, y when he
was a youg man he was of that mind:
but now being old, he had learned
by long experience, dearly bought,
that the surest way & best art in mans
life, is, *Fallere & mentiri*. Many of this
age are of *Vlisses* minde, especially
the Iesuited crue of damned equiuo-
cators: but true borne Israelites are
of *Pyrrus* spirit: (great is the truth &
preuayleth, is the sweete poesie of
their profession, both in themselues,
friēds, & families) yea & they resolute
vpon

vpon the doctrine of their maister
Christ, that the truth shal make them
free: As also *Quod non patitur ludum
fama, fides, oculus*, that eyes honours
and othes, will not be ie sted withall.
But to proceed yet further, and make
vse of the prodigie, it is respectiue,
how when the Prince was dead this
birth was borne, It was in the Autum
of the yeare, when Prince *Henry* that
sweet blossome was blasted, with the
dampe of our sinnes, and so as with
this faire flower, fell all the flowers of
the field, leaues of trees, and Roses in
our garden, they would not flourish
while *Henry* was a falling, but fel with
him. Woe vnto vs that euer we sin-
ned, so faire a Prince, so pious and so
puisat to fal in a day, was such a stroke
as shooke the Cedars with the shrubs
and might yet well beseme our
sacke cloth and ashes: but this base
birth was borne in the spring fol-
lowing, to tax vs, as with the growth
of our monstrous sinnes, so to teach
vs withall, that sithence the faire fea-
ture of a Prince so well fashioned in
his

his life, was so soone forgotten in his death, the Lord would tempt vs, with a prodigious birth for so vnualueable a losse: nor is it strange a sinfull people should be so threatned, because it is vsuall with God to punish our pleasures by contrarie passions, as he did the daughters of Sion, when in stead of sweet saour: hee threatned a stinke, and instead of a girdle a rent, in stead of brothered haire, baldnes: in stead of a stomacher, a girding of sacke, and sunburning for beantie: & why not England, in stead of a Royal & religious issue whereof we are vnworthie, with a monstrous birth and mishapen broode, of that whore of Babel, whose Romish faith and faction the Lord he knoweth doth daily breed euen in the bowels of the kingdom, wherein there are but too many doublefaced, double harted, and double handed, sawning, stil vpon vs and yet threatning our destruction, both with eie, heart, and hand, could they but gaine the opportunitie. I speake not this to dismay any, but to charge

Isay. 3. 24.

vs of vnthankfulness: for yet we are blessed with the hopefull issue of moe Princes, and with many drops of much royall blood, and by the grace of God, this strong gable of so many cords, wil neuer be broken if our sinnes burst it not, yet with this caution, that we reparaire the ruines of this our late losse, with speedie repentance, and pray withall, that God would establish the remaine of our religious hope, for his sonnes sake, and Syons safetic.

O but he hath left a desolate court! I answer, as *Ambrose* did of *Theodotus*, *Non sunt destituti, quos pietatis sue reliquit heredes*, they are not forsaken or left desolate, whom he hath left heires and successors of his princely vertues, Religion, puissance, pietie, and clemencie: the brightnes whereof will shine to Gods glory, and Englands honour, so long as Chronicles can speake, and bookes be opened.

I might here obserue as many moe haue done, what presages fell out vpon the fall of this faire flower and
 peccetle

Glory

peerlesse Prince, how the two glorious creatures of God, both Sunne and Monne were troubled, the Sunne scarce seene of twentie daies before his death, the Moone opposed with a mightie Rainbowe, in the dead and darkenes of the night, bended ouer that house of mourning where he died. I might tell how the ayre, earth, and clouds, seemed to be sensible of his fall, and to condole his death, whiles strange windes, storms, and tempests, with continually shewers, raignes, and floods. Many darke daies, Clouds, and foggie mists, were vpon vs, to warne vs of our woe, as formerly hath beene obserued of *Theodotius* and *Queene Elizabeth*, before their deaths. Nor can I passe without passion, what fell out in the sommer before *Prince Henry* died, at *Chattam*. Where and when a swarme of Bees knit vpon the maine mast of that Royall ship, he had made for Englands defence, telling vs, that ere long Angels foode from heauen, more sweet then Hony, or the hony

E Combe,

50 *The Drum of Devotion.*

Combe, should fill the soule of this Saint to glory and Immortalitie: yea and swarmes of Gods holy Angels should come downe to fetch him from the maine mast of this earthly kingdome aboue the heauen of heauens, there to raigne with God and his Christ for euer. A blessed Bee deliuered from the sting of sinne and death, to the endlesse glorie of life and immortalitie, neuer to sin or die any more. Nay more then all I haue yet said, to make good *that there is not an euill in the Citie which the Lord will not reuale to some of his Prophets*, that Prophet who preached in the morning of his sicknes pointed from aboue at the period of his life, when he vttered that text and truth, *Man that is borne of a woman, hath but a short time to liue, and is full of miserie.* It was powerfull in the preacher, and passionate in the Prince, to bring him to the thoughts of his mortalitie.

And so my deare brethren, to conclude and make vse of all these feare-
full

Amos.
3.6.

Iob. 14.
1.

fall signes and prodigies, let all these together strike out an allarum to praier and repentance, yea, and to godly sorrow, neuer to be repented of: by the sweet perfume and priuiledge whereof, soules are saued, and bodies deliuered from threatned dangers. And not bodies onely, that is to say, particular persons, but states and kingdomes are preserued from all malice of the creatures, be they neuer so implacable.

Are there monstrous and vntimely birthes? pray to be regenerate and borne a new, not of mortall seede, but immortal by the word of God, that liueth and endureth for euer. *1. Peter. 1.23.*

Are there fearefull thunderclaps making thy wild heart to shake like the wildernes of Cades? stand in awe and sinne not: common with thine owne heart in thy chamber, and be still: say withall, it is thou Lord onely, that makest me dwell in safetie.

Are the Sonne and Moone eclipsed deficient in their light, darke and bloodie? *The foole chaungeth like the*
E 2 *Moone;*

Moone; So saith *Siracides*; and thou art changeable ô Christian, when by the motion of Gods spirit, thou begins to be religious, and by and by falles to be sacriligious, *Sacrilegium creatori committitur dum imbecillitas ascribitur creatura.*

And therefore its not the Moone that laboureth for her light, but its thou that labourest in thy sinnes, its thou that chaungest like the Moone.

O if I might say, we fooles chaunge like the Moone, for shee shortly returnes to her fulnes: we fooles linger our conuersation.

Ille velociter colligit quod amiserat lumen: tu nec tarde fidem recipis quam negasti: The Moone doth speedily gaine againe her light, that she hath lost, we fooles doe hardly in any time recouer the faith we haue denied.

What should I say more: *Luna defectum luminis patitur; tu salutis:* The Moone suffereth but the losse of her light, thou of thy saluation.

Gravior

Gravior ergo tua quam luna mutatio.
More dangerous therefore by much
is the eclipse of thy soule, than is
the eclipse either of Sunne or
Moone.

But it may be some man will say:
doth neither Sunne nor Moone la-
bour in the eclipse, doubtles they
doe, and that continually. For we
cannot denie but they labour with
other creatures, as the Apostle saith,
*and grone with vs, also travelling in
paine together, unto this present, desiring
the day of their deliuerance out of the
vanitie of corruption, wherein they are.*
Leaue off therefore to looke vp-
on the defects of those glorious
lights, vnles thou looke vpon
the staines and blemishes of thy
wicked life. For how is it possi-
ble for the drunkard in his wine,
the wanton in his lust, or the co-
uetous man in his wealth, to looke
vpon the Moone, and see the things
that are in heauen, when he know-
eth not rightly how to vse or dis-
cerne of things that are on earth?

Are there new Stars vncloth and vnknowne? Doe they blaze in the heauens and moue thee to wonder, what may be the effect? Say with the Sages, and then art thou wise, *vidimus stellam eius in oriente, &c.* wee haue scene his Star in the East, and are come to worship him: him, not it: lest any man might bake cakes, to the Queene of heauen, & adore the creature, for the Creator. Yet follow it till it come to the place where the babe is: then leaue it, and offer of thy Gold, Myrrhe, & Frankencence: that is, when these signes in heauen, & prodigies on earth, haue brought thee to the sense of thy sinne, and sight of thy Sauour, offer vp the sweet perfume of thy praier & praise, an euening and morning sacrifice vnto thy Christ.

Lastly, are there rumors of warres abroad in the world, or warres at home, wocs and wonders, euen at thy doores, *Hannibal ad portas*, Is the enemie at thy gates? Are the Barbarians abroad, and is the Turke in armes?

armes? *Vibrans hastam in Christianos*, breathing after Christian blood: *desine peccare & civitas non peribit*, cease to sinne, and the citie shall not be sacked. *Quid fugis patriam si vis saluus esse tua potius peccata subter fuge si tu peccare deseris victus est inimicus*. Why leavest thou thy country? nay rather if thou wouldest be safe, flee from thy sinnes, if thou leaue off sinning the enemy is conquered. And how is he conquered? *Non Gladio Goliath sed lapide, prosternitur*: Goliath was not slaine with a sword, but with a stone out of a sling: that is to say, by powerfull praier. For so saith David, *thou comdest to me with a sword, and with a speare, and with a shield, but I come to thee in the name of the Lord of Hosts whom thou hast rayled upon*.

And thus you see how the Drum of deuotion, in the hand of Gods creatures, (though senseles of themselves, yet sensible of our sinnes) hath stroken an allarum to praier. Now let vs smell to that sweet perfume, and presse both the power and

priviledge thereof to saue, out of these words: It shall be that whosoever shall call on the name of the Lord shall be saued. But because I haue wearied you overmuch in this, I will spare both my selfe and you till a further opportunitie. And so let vs pray: O eternall God and most mercifull father,&c.

The end of the first Sermon.



THE SECOND Sermon.

THE PERFUME OF PRAYER.

THE ARROWE OF OVR
deliuerance in the daies of danger,
when signes from heauen, and Prodigies on earth, are on vs to moue our repentance.

ACTS. 2. 21.

And it shall be, that whosoever shall call upon the name of the Lord, shall be saved.

Signes in heauen, and prodigies on earth (as I haue told you,) are nothing else but drums of deuotion, prouoking our prayer, in the sweet perfume whereof, whiles we walke, the Lord will either deliuer vs from deserved iudgements, or giue vs patience to abide the fyrie triall, And therefore pardon me yet further
to

to ceaze vpon your religious cares, and hearts, on Gods behalfe, and in tender of your saued soules. Pardon me to presse you to powerfull praier, thereby to make the Lord propitious, ayding, & assisting, when workes of wonder, both aboue and belowe, doe threaten our destruction.

The wicked in that day shal wring their hands, rent their garments, teare their haire, and cry vpon the mountaines to fall vpon them: but the godly shall haue boldnes in that day, they shall lift vp their heads, and knowe that the day of their redemption draweth neere: yea, & as it is in my text, *they shall call vpon the name of the Lord, and be saued.* I say, all such as feare God, shall feare no fire, but call *vpon the name of the Lord and be saued.*

Yet so, as the holy Ghost euer giues the gult, power, and spirit of prayer, without which it is no perfume, but a stinch in the nostrills of the Lord of Host. And therefore as you may here see the blessed Apostle clearing the imputation of Drunkennes, both
in

in himselfe, and the rest his associates, euen in the height of that high feast of Pentecost, doth inebriate the soules of Gods Saints, with a pregnant prophesie of the abundance of the spirit which should glad the hearts of the godly in the latter daies. So then I may safely say, that as the fire is knowne by it heate, the Sunne by it light, and the tree by it fruit, so may you by prayer, know whether the spirit of God be in you or no: As also whether ye shall be saued when prodigies are abroad, wonders in heauen aboue, and tokens on earth beneath, blood and fire and the vapour of smoake. Much prayer, and much passion, is euer from a powerfull spirit, and it argueth a Royall presence of the holy Ghost for euen as: *in water face answereth face*, so in plea of saluation, spirit answereth spirit, *Gods spirit answereth our spirit*, that we are his children, yea and the insence of our prayer; answereth the perfume of his spirit, in which sweet ayre we are carried and breath vnto saluation.

Why

Why then it may seeme, where there is much prayer, there is much spirit; where there is little prayer, there is little spirit; and where there is no prayer, there is no spirit; and if who soeuer shall call vpon the name of the Lord, hath much spirit, and shall bee saved; it will follow that whosoever shall not call vpon the name of the Lord, hath no spirit, and shall not be saved.

And I cannot but wonder, that sith the vision is for an appointed time, and now is the time (euen in the latter daies, which are the dayes of Christ) wherein God hath promised to power out his spirit vpon all flesh, *euen the spirit of grace and compassion, so as euery one should weepe apart, because of him whom they haue pierced;* And yet our prayer should be so scanted, and our spirits so dull, as wee seeme to bee dead in our deuotion. Surely wee dire the Deity with our sinnes, wee quench the spirit, wee grieue it, wee despise it, and therefore wee pray not, because the
spirit

pirit breathes not.

Some few droppes of this heavenly fountaine distilled vpon the Patriarkes and Prophets of old, but the cundits of grace were neuer so fully opened as in these latter dayes of Christ, when with the effusion of his blood, hee vented out the abundance of his spirit, and powred it vpon all flesh; and is it not strange the, that men should so liue, as if they stood in doubt, whether there bee an holy Ghost or no; and in these last dayes of mans redemption, they should breath more weakly, and pray more faintly then in the first dayes of the worlds creation; when *Abel* was slaine by *Caine*; it is of speciall observation, that vntill the dayes of *Enoch*, men were silent in their deuotion, and cared not for their God, for then as it is in the Text, *men beganne to call vpon the name of the Lord*; *Caines* sinne had so corrupted *Seths* seed & sanctity, that till *Enoch* repaired the ruines by his holy profession, there was little prayer, little spirit, little pietie

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tie in that world. It is said of *Enoch*,
that hee walked with God, and was no
Gen. 5. 24. *more scene:* It was his speciall privi-
 ledge so to bee rapt vp, else moe had
 followed after, but they wanted his
 spirit, his prayer, and the familiarity
 hee had with God; it was a bad world,
 for the spirit breathed not, and there-
 fore men prayed not.

When all flesh had corrupted their
ways, so as God looked down from
 heaven, to see if there were any that
 were good, and there was not one
 good, no not one; then mans wic-
 kednesse wallowed in the water of his
 destruction; *Noah* prayed, and hee
 was preserved, the rest called not
 vpon the name of the Lord, and
 therefore perished.

I might tell of *Abraham*, *Isaack*,
Jacob, *Moses*, *Samuel* and *Ioshua*, how
 plentifull the spirit was in them, and
 how powerfully they prayed in their
 dayes: yet from a sparing spirit which
 breathed but vpon few, besides their
 owne families. So might I speake of
 al the renowned Kings of *Israel*, and
Inda

Judah; of inspired Prophets, holy men; and godly Matrones, down to the dayes of Christ, all of blessed memory, for seruent prayer, and frequent: yea, and from a powerfull spirit: yet limited to their peculiars, and as it were confined within the borders of *Palestine*, till *Silob* came, I meane our Christ, the *Messias* and Saviour of all the world; who, as I haue said, with the effusion of his blood, powred out the abundance of his spirit vpon all flesh; I say with *Zacharie*, the spirit of prayer and compassion, that the godly might mourne, because of him whome they had pierced.

The Issue is sweet, and the doctrine is Orthodoxall, taken from the practises of the godly in all ages; neuer was it yet seen or heard, that euer man prayed, preached, or prayed aright, but as the spirit gaue him vtterance. The holy Ghost is the holie guide of all our holy actions, it is the seasoner of the soule, and the boulder of all our sanctity; it is the
mother

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mother of piety, and it openeth the doore to all true deuotion; where it breathes, there is the perfume of Prayer; where it breathes not, there is sinne in silence, without cry or calling vpon the name of the Lord, that they might be saued.

The creatures as it is in *Paul*, may *groane*, wee may grieue and sigh in our selues, waiting for the adoption, euen the redemption of our bodies, in the saluation of our soules: but yet it is the spirite that helpeth our frailety, and so, whereas wee know not how to pray as wee ought, the spirit it selfe maketh request for vs, with sighes that cannot bee vttered; for hee that searcheth the hearts, knoweth what is the meaning of the spirit, and he maketh requests for the Saints, according to the will of God.

If the Apostles could haue tolde how to haue prayed of themselves, they would neuer haue gon to Christ to haue taken out the leison, nor said *Maister, teach vs how to pray*: but they

they knew that the holy Ghost and he were all one, and therefore would fetch that sweet perfume from his blessed breath, they knew that grace was powdered in his lipps, *because God Ps. 45. 2. had blessed him for ever.*

Well then I say no more but this, to presse out this sweete perfume of prayer, to be practised of all with vnwearied diligence. 1. That there is an house of prayer, and the Lord hath purged it. 2. There is a day of prayer, and the Lord hath sanctified it. 3. There is an heart for prayer, and the Lord hath possessed it. 4. There is a mouth for prayer, and the Lord hath opened it. 5. There is a president for prayer, and the Lord hath enioyed it. 6. There is a *premiũ* or reward for prayer, and the Lord hath giuen it, euen saluation to our soules: for so saith the text, *It shall be that whoeuer shall call vpon the name of the Lord shall be saved,* Nay & if none of these were, yet because we are fallen into the last and worst daies of the world, wherein sinne was neuer so sinfull, deserued
F iudge.

iudgements, neuer more doubtfull, nor Sathan so busie to bestir himself, for that he hath but a short time: It might moue vs to be no lesse seruient then frequent in prayer, and therather, for that wonders, signes, & prodigies, harbingers of Gods wrath are vpon vs, yea *Hanibal, ad Portas*, iudgement is at our doores: Oh, pray, pray, pray, neuer more need to pray.

But it may be ye know not how to pray, and therefore ye aske and haue not, because ye aske amisse, ye seeke and find not, because ye seeke amisse. For euery man seekes his owne, either of pleasure, or profit, but fewe the things that are of Iesus Christ: and therefore spare me, while I tender to your religious cares and harts, a modell of prayer, where after if you fashion your deuotion, ye may be sure, both to haue audience, and answer from the Lord.

1. Wherein, first consider the manner how to pray, which is your preparation.

2. Secondly, remoue the impediments

ments that hinder prayer, which is your pollution.

Thirdly, respect the encouragement, ye haue to pray, because of the *premium* and rich reward which is saluation: for *it shall be that whosoever shall call vpon the name of the Lord shall be saved.* 31

And first for the manner, how must I call, that I may be heard? how must I be prepared that I may make the Lord propitious, and readie to helpe in time of need? how may I make him to returne my prayers into my bosome, while I double my plaints within my brest?

I must first call in faith, *for without faith it is not possible to please God:* faith is the salt of the sacrifice that makes it sauerie: it is the Star guiding, it is the pillar of fire conducting, it is the hand reaching, it is the spirit breathing, a passion from vs more sweete then Incense in the nostrills of the Lord of Host. In my faith I haue full assurance that I shall be heard, answered, & obtaine my desires, for Christ

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so promised when he cursed the barren tree, and blessed the barren heart thus, *Whatsoever ye desire when*

Mark. 11. ye pray, beleeue that ye shall haue it, and
 24. *it shall be done vnto you.*

Math. 21. And Iames the Sonne of thunder, before
 22. *the call of praier sent out the fire*

of faith, like lightning, before y^e clap,
Iam. 1.5. when he said, If any man lacke wisdom,

let him aske of God, which giueth to all

men liberally, and reprocheth no man, and

it shall be giuen him, but let him aske in

faith, and wauer not, &c. Yea & David

was of this consort, when he sung to

y^e solace of his soule, The Lord is neare

vnto all that call vpon him, yea to all that

call vpon him faithfully. What should I

say more, our faith is the victorie by

which we overcome the world, it is dan-

ted with no difficulties, it passeth for

no impossibilities, it extent reacheth

far, euen from the nethermost hell

to the highest heauens.

2. Secondly, as I must call in faith

if I will be heard, so must I pray in

humilitie, if I will haue answer: for

he hath regarded the lowe degree of his

handmaid, it was her virginal voyce,

and

Pf. 45.
 18.

and in the humbleness of her heart she was exalted with her God. O its an excellent vertue, when honor is humbled, and humilitie is honored with the title of blessednes, as it was with *Mary*.

Indeths humilitie pulled downe the *Assirian* pride, when powring out her prayer to God for the deliuerance of her people, she said. *Thy power* *Ind. 9. 11.* *standeth not in the multitude*, nor thy might in strong men, but thou O Lord art the helpe of the humble and little ones. *Aron* and *Hur* must hold vp *Moses* hands, lest he might seeme to be exalted in his owne strength. And when *Hester* the Queen was to deale with her God by prayer, she put off her princely robes, but when she went to the Kings Pallace she put them on: to teach vs, that we may not deale with God as with men, for hee will be better pleased with our pouertie then with our pride: with our sackecloth and ashes, then with our silke and sables. I, and the child will goe alone, so said *Abra-*

ham of his beloued *Isaacke*, I and my miserie will goe alone, so saith the humbled soule vnto his mercifull Sauour. No plea with God like the pore mans plea, and to goe *informa pauperis*, is the best plea in heauen, though it be the worst on earth.

3.

Thir dly, as the Lord must be called vpon in faith and humilitie, so must he be applied with good zeale and affection: no perfume of prayer but from a passionate heart, a broken and contrite heart God will neuer despise, his eye and his answer is towards all such, according to that of *Isay. 66.2.* the prophet, *To him will I looke, euen to him that is poore and of a lowly troubled spirit, and trembleth at my words.* *Moses* said nothing, and yet he cryed vnto the Lord, it was a passionate prayer, not from *Laodecean* lippes, but from a fyrie spirit, as with *Anna* when she poured out her soule before the Lord in the day of her barrennes.

Dauid's affection in his prayer, was much kindled with the cole of zeale, when

when he cryed vnto the Lord, it was more inflamed when he watered his couch with his teares, for the sinnes of his soule, but most of all battered when he rored within, for afflictions without, *Iacob wept & prayed & found* *Oseah. 12.*
God at Bethel, So did good *Ezekias* *Isay. 39.*
 when he turned him to the wall and 14.

wept, saying, *Attenuati sunt oculi mei suspicientes in cælum, mine eyes are wearie with watching vpon my God,* and I had fainted in my miserie, had he not turned to me in mercy, & said; *I haue heard by pray'rs, and seene thy teares.* 2 King.
 20. 5.

What should I say more, *Mardoche* in the midst of the citie, cryed to God with a great crie and a bitter, and he was heard in that he desired: so was Christ vpon the tree, when greued in soule, he washed away our staines in blood & teares. It was *Augustines* sorrow, when thinking vpon his vaine passions, he said, *flebam Dido* *donem morientem ob amorem Aeneas,* I wept for *Dido*, dying for the loue of *Aeneas*. but alas and woe is me therefore, I seldome wept for my Sauour
 F 4 dying

dying for my sinne, nor yet for my selfe living in my sinne. Surely teares and prayers are church weapons, and I may conclude as *Ambrose* did with *Monacha Augustines* Mother, when she wept after his conuersion, *vade a me ita vinas, fieri non potest ut filius istarum lachrymarum pereat*, Goe from me thou mournfull mother, and doe as thou doest, it can neuer be that a son of all these teares should euer perish. So dare I say of the Saints of God, sorrowing & weeping, either for their owne sinnes or others, it can not be that children of all these teares should euer perish.

I passe to the fourth, which is from our seruencie in prayer, to our frequent and often praying, thereby to importune y^e Lord, to be propitious, euer wrastling as *Iacob* did, and neuer leauing him without a blessing. Nor *Isay. 62. 7.* as it is in the Prophet, *giving him no rest till he repaire our ruines*: for the kingdome of heauen suffereth violence, and the violent catch it, yea and the Lord is ours by much intercession. as we are his by many allurements.

ments. O that our prayer were with more assiduitie, much and continual, as euer needing, & therefore alwaies begging. *Eliab* when he prayed for raine, sent his seruant seauen times to see if y^e Lord would answere his sighs with a shewer, *from the top of Carmell* 1. King. he crouched vnto the earth, and put his 18.43.44 face betweene his knees, I say seue times he prayed with passion, and the Lord was propitious, he fainted not, but continued crying, til the clouds dropped downe fatnes, he prayed with passion, while the king was at his repast, *Abab* in his chamber eating, but *Eliab* vpon *Carmel* praying. *Iob* must fast & pray, all the while his children did feast and play, his prayers, his teares, and his sacrifice still went out, as the daies of their banqueting went about: for so saith the text, *thus did Iob*. 1.5. *Iob* euery day: *Darius* sealed y^e decree, and *Daniel* dread it not, but continued his prayer, and was instant with God, three times a day vpo his knees with *Dan*. 6. his face towards *Ierusalem*, and his 10. window open that way: both to stir vp himselfe with the remembrance of
of

of Gods promise to al such as should pray towards that house. As also that all might see, he dread no danger of the Lions denne, but had rather die ten thousand deathes then yeeld to their Idolatrie.

Pf. 55. 17

And surely, *David* was much in prayer, when hee said, *Evening and morning, and at noone day will I pray, & make a noise, and he will heare me.* So

1. Thes. 5.

17

Paul, when hee said, in prayer often, it was his dayly exercise, and what hee practised himselfe, he preached to others, when hee said, *pray continually.*

Fifthly, as our prayers must bee often in respect of times: so must they not bee limited in regard of places, whether in the great congregation, and in publike, or abroad in the field, lesse publike, or in private at home, when thou art shut in thy closet, and art still, there is a christian liberty, and freedome in all, so thy deuotion bee done without schisme, and separation; for thou art not onely tyed vnto the Temple, but thy chamber, field, and garden, the mountaines,

raines, dales and wildernesse, dennes, caues, and hollowes of the earth are sacred for thy devotions.

When *Jacob* prayed against *Eſau* his brother, in that his dangerous peregrination to *Bethel*, hee diuided himſelfe from his family, that hee might the nearer bee ioyned to God in his praier, hee ſent his two wiues, and his eleuen children ouer the riuer *Iabocke*, with all hee had; and when himſelfe was left alone, there waſtled with him a man to the dawning of the day; he alone a Saint, and in ſecret, wept and prayed, and found God at *Bethel*.

Moses meditations were mentall, ſecret, and ſilent, when alone he cried to God, and yet ſaide nothing. And *Dauid* apart made his prayer for the adulterous child, when groueling vpon the ground, hee grieved and groned alone; *Demiffa turba aſcendit Ieſus in montem ſolus orare*. And *Peter* at *Ioppa* prayed apart, when in an higher roome he fel into a trance, and prayed ſo long, that hee languished, yet ſaw the viſion, and heard the voice

Act. 10.9

10.

Ind. 8. 5.

voice that filled his soule with solace; I might tell of *Judith* her Cell, and secret, when shee made her turret a temple to pray in. All is but this as *Basil* saith, *Oratio secretū postulat*, Soules would be secret in their sanctitie, and from euery place, there is a passage to his presence. The temple, the street, the chamber, the orchard, field, and wilde desert, the mountain, dales, and wildernes, the dungion, denne, and dunghill, are Sanctuaries to Gods Saints, are sacred for all our prayers, prayses, and passages, to God in the day of our affliction.

Thus haue I told you how to pray, that yee may bee heard, how to call, that yee may bee answered. It now remaineth, wee beware of such impediments, lets, and hindrances, as diuide betwixt God and vs, making the Lord lesse gracious in heaven, by how much more graceles wee are on earth. And so we come to the second part.

*2. Part, &
first impe-
diment.*

Now that which letteth first, is the sinne of not hearing the word. That wicked-

wickednesse is the first wall, or partition that beateth backe prayer, the arrow of our deliuerance: I say, wickednesse, as in them that pray, so in them that are prayed for. It must bee purged from both, before the Lord will either heare or answer; Iustified by that of Salomon: *Because I haue called & yee refused, I haue stretched forth my hand, and none would regard, I will laugh at your destruction, and mocke when your feare commeth.* VVhere, and if yee read on, yee shall finde, how such impietic stoppeth all passage to God, his eare frō hearing, his hand from helping, his speech & presence from all reliefe; *Then shall they call mee, saith wisdom, but I wil not answer, they shall seeke mee carely, but they shall not finde me, because they hated knowledge, and did not choose the feare of the Lord.*

Pro. 1. 24.

A wofull warning to all such, as eyther neglect, despise, or trample vnder foot the blood of the covenāt, I meane all such as are weary of the word of God, and despise preaching,
they

they shall call, and not be heard; they shall crie, and not bee answered; nay, that which is wel worse, and yet more dolourous, *He that turneth away his eare frō hearing the Law, euen his prayer shall be abominable.* Some thinke they please God if they pray & heare not; they must bee warned, they peester not the Lords presence with so stinking a breath, in stead of more sweet perfume, and while they would make themselues acceptable to God for their much praying, they become not abominable for their sel-dome hearing; they thinke to bee heard, saith our Sauour, for their much babling; as and if hee should say, correcting that error; nay rather, they shall bee answered for their diligent hearing.

*A second
impedimēt*

Secondly, as the eare must bee prepared for hearing, that our prayers may haue passage; so must wee lift vp pure hands to God, that wee may haue audience; for a good life must lead a good praier, according to that, *Oratio nisi bona vita precedat non exaudietur.*

exauditur: or at least, they must goe together without distraction; for as one hath well said, *qui rectè nouit orare rectè nouit viuere*, Hee that can tell how to pray well, knoweth how to liue well.

God by the Prophet taxeth *Isra-*
el of great impietic, in that their declining estate, and therefore would endure no entreaty, but vpon their conformity: *When you shall stretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare, for your hands are full of blood: but wash you, make you cleane, take away the euill of your workes from before your eyes, cease to doe euill, learne to doe well, seeke iudgment, relieue the oppressed, iudge the fatherlesse, and defend the widow: Then come, and let vs reason together, saith the Lord, though your sinnes were as crimson, they shall bee white as snow, though they were red like skarlet, they shall be as wooll.* *Isaiah 1. 15 &c.*

The same Prophet from the same God, and to the same people, yet further presseth *Israels* impietic against the

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the Lord, whereby hee seemeth lesse placable, whilest they charge him of impotency, that he cannot helpe, and of dulnesse that he cannot heare: but he yeelds them a more solide reason of his restraint, euen their wickednesse, the wall of separation that keepes them asunder: For, *Behold Isaiah. 59.* saith the Prophet, *The Lords hand is*
1.2. not shortned that hee cannot saue, neither is his eare heavy that it cannot heare: but your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

Sinnes? and what sinnes? reade the wordes that follow, sinnes of *Israel* then, sinnes of *England* now: what marvell then, if wee pray and speed no better then *Israel* then did: for if wee blend in sinne with *Israel*, why should wee not blend in judgments with them?

And these are the sinnes of *Israel* and *Iudah*, wherewithall they are charged, ô that our *English Iudah* were well discharged of them. Your hand

sait

saith God by the Prophet, are defiled with blood: crueltie is in your waies, your fingers are full of iniquitie, they receiue bribes, and are nimble to spoyle.

Your lippes speake lies, who can be beleecued? *mel in ore verba laetis, fel in corde fraus in factis*, there is hony in the mouth, but gaule in the heart, good words, but euill deeds.

7 No man calleth for iustice, truth perisheth in the streete, equitie cannot enter, and hee that refraineth from euill, maketh himselfe a prey. The Lord saw this, and was displeased with *Israel*, and yet their greatest vanitie was in this, that they thought their day of sinning would euer downe, they dread no iudgement till it was at their doores, and fell vpon them. Thus infected my deare brethren with sinne, how should wee thinke not to be afflicted for our sin? how may we expect from the Lord either audience or answer, when we pray? *Templum domini* will serue no turne in this our temporising age, if
our

our sins make a separation betweene God and vs.

Lam. 3.

4.

1. Sam.

28. 15.

When the cloud of *Israels* sinne had shadowed the face of the Lord shining, *Jeremiah* laid downe his lamentation thus. *Thou hast couered thy face with a cloud, that our prayers should not passe through.* And it was the greatest griefe that euer came to *Sauls* hart, when he said, sighing, *The Lord is departed from me, and answereth me no more.* Where if you marke the storie, ye shall find how *Sathan* found him, when the Lord had left him, and when the holy Oracle was silent, the hollow vault at *Endor* spake: to teach vs, that if we will not know there is a God, we shall be taught that there is a diuell. *Zim* and *Obim* wil haunt our habitations, and the witch at *Endor* will endaunger our dwellings.

3. Impedi-
ment.

Prou. 21.

13.

A third wall of separation stopping the passage of our prayer to God, is the sinne of vnmercifulnes towards the poore: for as the wise man saith, *He that stoppeth his eare at the crying of the poore, he also shall cry*

and not be heard, vnmercifulnes towards the poore, was one of the sins of *Sodome*, and little doe I doubt but it stopt the passage of *Abrahams* prayer, euen frō fiftie to tenne mercifull men not found in *Sodome* for whose sake the Lord might spare the rest.

The vse is good, I pray God the teares of the poore hinder not the prayers of the rich: many are oppressed, & yet are not pittied: we can goe to no pulpit, but they presse our harts to prouoke our speech, & all I can say is this, take heed, for as ye know, he that would not giue a crum of comfort, was denied a drop of mercy, and not to pittie the poore on earth, it cannot but hinder your prayer in heauē.

Fourthly, if you long after audience, and answer frō God, of that ye pray for, you must beware of malice, and picke out that poyson: you must forgiue, that you may be forgiuen: and which is yet more, you must pray for your worst enemie, that you may preuaile with your best friend. That friend hath well aduised

4. Impediment.

84 The perfume of Prayer.

Mark. 11 thee as a friend, saying, *When ye shall*
25. stand and pray, forgive, if ye have any
 thing against any man, that your father
 also which is in heaven, may forgive you
 your trespasses.

Ye aske saith a brother of the Lord,
 and yet ye receive not, because ye aske a
 misse, that ye might lay the same out on
 your pleasures: Its a foolish pleasure
 on earth, that beates backe a prayer
 from heaven: Its a foolish passage
 with man, that stops a passage with
 God. And so for conclusion of this
 poynt, be warned, that as you heigh-
 ten your prayers vppward, so you les-
 sen your sinnes downward. And with

Eccl. 17. Siracides returne vnto the Lord, and
23. forsake thy sinnes, make thy prayer
 before his face, and diminish the of-
 fence.

5. Impedi-
 ment.

Lastly, as wickednes in our selues,
 and proper sinnes doe hinder our
 prayers: So when sinne is in those
 we pray for, it often stoppeth our
 passage vnto the Lord, and maketh
 him inexorable. As in *Jeremiah* the
 Prophet, when the Lord said, I will

cast you out of my sight, as I haue cast out
all your brethren, euen the whole seede of
Ephraim: Therefore thou shalt not pray
for this people, neither lift up cry or pray- *Ieremiah.*
er for them, neither intreate me, for I 7.16.
will not heare thee: Seest thou not what
they doe in the cities of Iudah, and in the
streetes of Ierusalem?

As and if he should say, exemplarie
sinnes, shall haue exemplarie iudge-
ments, for I will power my wrath vpon
this place, vpon man, and vpon
beast, and vpon the trees of the field,
and vpon the fruit of the ground: it
shall burne *o Ieremiah*, and thy pray-
er shall not quench it. Nay, and as it is
in an other Prophet, *If these three Ezech.*
men, Noah, Daniel, and Iob, were a- 14.14.
mong them, they should not but deliuer
their owne soules by their righteousnes
saith the Lord God.

All I haue said is but this, if our pray-
ers be not heard, it is *quia petimus* 1.
indigné 2. *indigna*, 3 *pro indignis*: either
the thing is vnlawfull we pray for, or
we are vnworthie, who pray, or they
for whom we doe pray. The mother

of Zebedes childrē, had not her boone at the hands of Christ, for that her demand was not lawfull. *Eſau* had not that he prayed for, because he was vnworthie. And if you poure out ten thousand praiers, either for the diuels or damned, ye shall not be heard, for their sinnes are gone before them, to their iust condemnation.

And here spare me a while, and I hope it shall not be vnprofitable to the further sanctifying both of your will and skill in prayer, if I lay downe certaine Rules whereby you may know how diuersly y^e Lord doth answer the requests of his Saints, & yet all to their endlesse comfort, if they can but be patient of his answeres.

- I. And first obserue, and you shall find it to be true, that God heareth some, *ad voluntatem & non ad utilitatem*, he answereth their pleasure, but not their profit, what they would haue, but not what they should haue. As when the people lusted after flesh in the wildernes, and loathed *Manna* God gaue them their fill, yet while

the flesh was betweene their teeth, & *Numb. 11*
before it was chewed, the wrath of the *10.30.*

Lord was kindled against the people,
& the Lord smote the people with an
exceeding great plague, in so much
as the place of their buriall is called
vnto this day, *kibroth hattanah*, graues *1. Sam.*
of lust. Againe, it was their desire to *8.6.7.*
haue a king like other nations, wher- *Dent. 17.*
vnto y^e Lord yeelded, yet told them *14.*
it had beene better for them if they
had not forsaken him, but kept him
still their guidon. The vse is good a-

gainst all such as pray for nothing
but for the pleasures, and profites of
this world, beautie, wealth, and plod-
ding wit, which oftentimes God put-
teth into their hands, like a sword in-
to the hands of a lunatike man, wher-
withall he endangereth himselfe, and
so, the Lord answereth all such, *ad*
voluntatem & non ad vilitatem.

The second rule is religious too, *2.*
& much to the solace of Gods Saints,
who often heareth, and answereth, *ad*
voluntatem non ad vilitatem, answereth
say our profit, and not our pleasure.
As he did *Paul*, who praying thrice,

2. Cor.
12. 7.

that Sathans buffetings, which were the prickes of the flesh, might be taken from him : Christ answered, no Paul not so : *my grace is sufficient for thee, and my power is made perfect through thy weakenes.* And this made the Saints of God to reioyce in nothing more then in the crosse of Christ, where by the world was crucified vnto them, and they vnto the world, they reioyced in their infirmities, anguish, and persecutions, though buffetings of Sathan, and prickes of the flesh, yet purging fire fynyng them for their God, whiles they were resolved that all the afflictions in this world, were neuer worthy of that glorie which should be reueiled, and all such the Lord doth answere, *ad vilitatem non ad voluntatem*, whiles they seeme to shrinke vnder the burden of their afflictions.

3.

The third rule is not irregular with God, who for the most part doth answere all his Elect children *ad voluntatem & ad vilitatem*, making them glorious by deliuerance in the

daies

daies of their afflictions, answering their pleasure with their profit, and what they should, with what they would, as he did the *Ninivites*, when he deliuered them from their destruction. The woman of *Sirophenisia* from her diuell, the children from the fiery furnance, *Lazarus* from the graue, and Christ from his crosse, yea and all his Elect from death and doome, when they shall meete him in the cloudes, and be caught vp to raigne with him for euermore, with palmes in their hands, in signe of victorie, and crownes vpon their heads, in signe of glory.

Lastly, and not the least to our comfort, read and you shall find, how oftentimes and for the most part, the Lord doth answere vs according to that we should aske, and not according to that we doe aske: as he did *Iacob*, who sought a leader to *Haram*, and God shewed him a ladder to heauen. And *Saul* who sought his fathers asses, & found a kingdome: the *Maries* sought Christ dead, but they found him risen, And that Saint at
Sychar

Sychar sought but puddle water at *Iacobs* well, but she found, & went away with the water of life. Surely the rule is true, *uberior gracia quam precatio*, Gods grace is more abounding then either we can desire or deserue, the theefe vpon the crosse craued but a *memento* when Christ should come into his kingdome, and he had a promise euen that day, of a perpetuitie in paradise. To iustifie that I haue said, *Uberior gracia quam precatio*, and therefore pray with good hope to be heard, be your prayers neuer so many, powerfull, or piercing, yet shall ye find his grace wil be euermore abounding, brimfull, and flowing ouer.

3. I may not be long, and therefore passe to the last part of the text, which is the reward, crowne, and diadem of our prayer, boisted with many blessings from the Lord, more precious then the *Carbuncle*, *Topas*, or *Chrysolite*. And seldome haue you heard or read of a powerfull prayer from an holy heart, without remuneration frō the Lord: for as you here see, inuocation is crowned with saluation.

It shall be, that whosoever shall call upon the name of the Lord shall be saved: who ever prayed and found not the Lord propitious? who ever made intreatie vnto his God, and had not a blessing returned into his bosome?

It is said of *Augustus Caesar*, that neuer siter departed from him discontented: & that *Titus Suetonius* thought the day lost wherein he did not good to some. A milder & more mercifull Saviour is here then all the *Cesars* clapt in one, even our good God, called *Deus a dando*, God in creating, but good in giuing, for who hath gone from him discontented? who hath trusted in him and beene deceiued? Come vnto me all ye that trauell, and be heauie laden, & I will ease you: it is his gracious call, Be of good comfort my little flocke, it is your fathers will to giue you a kingdome, it is his glorious crowne, Aske & ye shall haue, seeke & ye shall finde, knocke and it shall be opened vnto you, it is his irreuocable promise, at which the gates of heauen fly open, and against which the gates of hell shall neuer preuaile: only wastle with

with God for a blessing, till you haue wearied both God and your selues. The aduertisement is good from the prophet, *Iſay 62.6.* *Ye that are mindfull of the Lord keepe not silence, and giue him no rest till he haue repaired your ruines, and set vp Ierusalem the ioy of the world.*

But what may be the different blessings we receiue from God by our prayer? and wherunto the Lord hath tyed himselfe by promise for the performance, not for our merit, but for his mercies sake? Surely they are many, and they are Remarkable, if you please to rancke them thus.

1. Tim. 4.4.5. First, by the sufferage of prayer, all the creatures of God are sanctified to our vse: so saith the blessed Apostle, *Euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgining, for it is sanctified by the word of God and prayer.* Stamped with the word of God vpon the one side, and with the perfume of prayer vpon the other, then is it a *Shikel* for the sanctuarie.

Our meate, our drinke, our corne,
our

our cattell, our clothes, and lodging,
our wiues, children, and families, our
labours in our vocations, our King
and kingdome, our Church and
Common-wealth, nay our liues and
deaths must be sanctified with our
prayer, otherwise though the crea-
tures be good in themselves, yet are
we profane in the vsage. And there-
fore our Sauour when he had per-
formed all to his death and passion,
yet shutteth it vp with this power-
full prayer, *Father now the hower is
come, glorifie thy Sonne.*

As and if he should haue said, I
haue prayed, I haue preached, I haue
wached, I haue fasted, I haue cured
malladies, and saued soules, I haue
giuen life, and forgiven sinnes, I haue
done my fathers busines on earth,
now let me be glorified in heauen, I
pray for that which is past, that it
may be sanctified, and I pray for that
which is to come, that it may be glo-
rified, *Father now the hower is come glo- Ioh. 17. 1.
rifie thy Sonne, &c.*

*Ierom, in his booke, de laudibus
Bethlem,*

Bethlem, doth much commend the Christian carriage of that place and people, in the vsage of Gods gifts and creatures, euen from the Prince in his Pallace, to the Plowman in the field. Of whom he saith, *Arator ad Struam semper aliquid cantat dauidicum*, The Plowman with his stilt in his hand, doth still solace his soule with some psalme of *David*.

And surely God speed the plowe were no bad prayer, when the labourer taketh the stilt in his hand, but I feare it is done of fewe: And if all our manuell trades were sanctified first and last euery day with prayer, and prayes for a blessing, they could not but prosper much better.

There is much pouertie in *h* world, and it is no maruell, for that men worke not, yea but many worke and yet are neuer the richer: thats possible too, for that men pray not, they spend their thrift in drinking, when they should bestow their time in praying: the creature is not sanctified with the word of God and prayer. In
the

the name of the father, and of the sonne, and of the holy Ghost, is neither fond beginning, nor foolish ending of all thy labours, blessed worke so begun, blessed worke so done, so it be said of conscience, and not of course, without hypocrisie in the heart, or superstition in the thought: surely such perfume is like the smell of a field which the Lord hath blessed, its sweet as balme, and therefore breake it: its fragrant as Myrrhe, and therefore vse it, *euer dropping from the hinges of thy heart, lippes, and hands.* *Cant. 5. 5.*

A second blessing that commeth by prayer, is the forgiuenes of sins, for by the sufferage of prayer sinnes are pardoned, couered & concealed: As may appeare by *Moses* his intreatie with God for the people, either to forgiue the trespasse Israel had committed, or else to raise him out of the booke of life: he had his prayer, and the people were both spared, and pardoned. *Exod. 3. 32.*

Blood and prayer shall reconcile God and the people: for as the text saith,

Leui. 4.

31.

Heb. 7.

24. 25.

saith, the priest shall make an attonement for him, and it shall be forgiven him: Father forgive them, for they wot not what they do: It was Christ his prayer vpon the tree, and he preuayled. And *De mitte nobis debita nostra*, is our dayly prayer, and who doubteth of indulgēce? Sathan winnowed, Christ prayed, and *Peters* faith failed not. Nay that I may shut vp this assurance, and close with your religious cares and hearts, who heare me this day. This man saith Paul, because he indareth euer, hath an eternall priesthood, wherefore he is also able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them. Marke I pray you, how grace aboundeth in our Christ, a man of our mould and miserie, *ergo*, mercifull to saue. A God of might and maiestie, *ergo*, able to saue, yet not without shadows and Iterations like *Aaron*, which argued his imperfection, but once sacrificed for all, which made him an absolute Sauicour. And all this without limitation, either of time
place

place, time, or person to all such as goe to God by him.

Thirdly, as by the power of prayer, 3.
the euill of sinning is taken away,
and forgiuen, so likewise the euill of
punishment is often pardoned and
& quite forgotten. When *Abimelech*
had taken from *Abraham* his wife,
and so endangered his state, life, and
kingdome, God by night warned
him of the wickednes by a dreame,
and said, *Behold thou art but dead, be- Gen. 20.*
cause of the womā which thou hast taken, 3.7.
for she is a mans wife, now then deliuer
the man his wife againe, for he is a Pro-
phet, and he shall pray for thee that thou
mayst liue: and if thou deliuer her not a-
gaine, be sure that thou shalt die the
death, thou and all that thou hast. You
see the sinne, you see the danger, and
withall, you see the meanes of deli-
uerance from both. Euen *Abrahams*
prayer powerfull with God, to stay
the stroake of death from the king,
and barronnes from euey wombe
of the house of *Abimalech*.

Whon *Sodome* for her sinning, was

H

to

to feele the Iudgement of God punishing, *Lot* prayed that he might shift to *Zoar*, *O let me escape thither, is it not a little one, and my soule shall live ?* to whom God answered, *Behold I have receiued thy request: also concerning this thing, that I will not overthrow this citie, for which thou hast spoken, hast thee, saue thee therefore, for I can doe nothing till thou come thither.* Where marke I pray you, how prayer openeth the fountaine of grace, and besteth backe the ocean of Gods iudgements, it mouldeth him to be mercifull even to *Sodom*, till *Lot* be safe in *Zoar*, for so he saith, *I can doe nothing till thou come thither: thy prayer hath manacled my hands, I cannot strike till thou be gone: hast thee, saue thee, escape thy life, feare and fire are a falling, see thou faint not, either in thy powerfull prayer, or speedie passage.*

Corath, Dathan, and Abiram, with the rout of Rebels more, stand vp against Moses & Aaron, saying, Ye have killed the people of the Lord: God sawe their sinne and hastned on the iudgment when

Numb.
16.41.
&c.

when he said vnto *Moses*, get you up from among this congregation, for I will consume them quickly. Then as the text saith, they fell vpon their faces. And *Moses* said vnto *Aaron*, Take the censor, put in fire of the Altar, cast on Incense, and goe quickly to the congregation, and make an attonement for them, for there is wrath gon out from the Lord, the plague is begun.

Then *Aaron* tooke as *Moses* commanded him, and ran into the midst of the congregation, and behold the plague was begun, but when he stood betweene the dead and them that were alive, the plague was staid. O blessed Incense, blessed praier, blessed station, O blessed deuotion, so readily running, to repaire the ruines of a dying, & decaying people, where fourteene thousand, and seuen hundred died, besides them that died in the conspicio of *Chora*: yet as you may there see by the sufferage of prayer, the best were saued, and the plague was stayed.

Elephas as it is in *Iob*, vrged much

Iob. 5. 1.
 The Papists
 abuse this
 place to
 make good
 their prayer
 to Saints,
 which is
 spoken not
 of the dead
 but of the
 living
 Saints.

the power of prayer, to deliuer from punishment, when he said to *Iob*, call now if any will answer thee, and to which of the Saints wilt thou turne?

As and if he should say, to aggrauate his griefe the more, O *Iob* of all thy miseries this is not the least, that neither thy God will answer thee, nor the Saints will pray for thee, whither wilt thou turne thee vpon thy tolled bed? if there be no passage for prayer in the day of thine affliction, whither wilt thou turne thee vpon thy tolled bed?

Rom. 15.
30. 31.
&c.

Let *Paul* conclude for all, to make good the power of prayer in this particular of putting off the punishment of sinne, with deliuerance from danger, when he pressed the people to pray for him. 1. That he might be deliuered from the disobedient in *Iudea*. 2. That his seruice in the church might be accepted of the Saints. 3. That hee might alwaies come to them with ioy. 4. And that he together with them might be refreshed with the shewer of all heavenly comfort.

forts. A needfull prayer my deare brethren, from you to God for vs, who are your Pastors, that we may feed you without perill, that our seruice may be accepted, that our presence may be with ioy. And that drops of grace distilling from aboue, may daily refresh our more then dying and decaying plants.

And here I might seasonably presse with *Pauls* perill, *Peters* deliuerance out of prison by the prayers of the Saints. Who when he was in durance, and imprisoned by *Herod* the king, *Act. 12.5.*
earnest prayer was made of the church vnto God for him, and pre-
6. &c.

uailed, for euen there (as you may read) the praier of the Church, ouerturned the counsell of tyrants, obtained the presence of Angels, brake the prison, vnloosed the chaines, put Sathan to flight, and preserved the Church, yea and *Peter* too, when by the prayer of men, and conduct of an Angell, he passed away without peril, and was deliuered out of the hand of *Herod*, and from all waiting for of

the people of the Iewes.

4. Fourthly, and lastly, as prayer is the arrowe of our deliuerance, both from the euill of sinning, and the euill of punishing, to is it piercing in procuring all good things for vs, from the hands of God.

For by it, the barren wombe is made batfome, as in *Sarah*, *Annah*, *Gen. 25.* the *Shunamit*, and in *Elizabeth*, of all *1. Sam. 1.* which it fel out, as it did with *Zacharie*, when the Angell said, feare not *2. King. 4.* *Zacharie*, for thy prayer is heard, and thy wife *Luk. 113.* *Elizabeth*, shall beare thee a sonne, &c.

By it the enemy is conquered, as in *Moses* against *Amalecke*, of whom *Exod. 17.* it is said, *plus feci: oratio mosis orando,* *1. Sam. 7.* *quam Iosue pugnando,* *Moses* prayer was more piercing then *Iosuas* pike. *2. Chron. 20. 6.* In *Samuel* against the *Philistines*. In *Iehosopat* against *Moab* and *Ammon*. In *Iudeth* against *Holfernes*. And in *David* against that Gyon of *Gath*, when he said, what is this proud *Philistim* that he should reuile the Host of the liuing God, *Thou comest to me with a sword,*

sword, and with a speare, and with a shield, but I come to thee in the name of the Lord of Hostes, the God of the host of Israel, whom thou hast railed upon. 1.Sam.17 45.

It would be too long to tell of all, but this is the summe, by the power of prayer, diuels are dispossessed, the dead are raised, maladies are cured, eyes are opened, tongues are vntied, and sinowes are loosed, prayer fatched done fire from heauen, and it staied the sunne in *Gibion*, it openeth heauen, it shutteth hell, and shaketh all the powers of darkenes, it conquereth God, it quieteth the conscience, it sacketh sinne, and to conclude, as it is in my text, it saueth soules, for it shall be, that whosoever shall call vpon the name of the Lord shall be saued.

These words are three times mentioned in the scriptures of God, to *Ioel.2.23.* make vs the more attentiuē, they are *Rom.10.* riuited with a stiddy hand, & a treble stroke, to make vs y^e more apprehensue of y^e Lords mercies, they are driuen in like holie nailes of the holy Sanctuarie, 13.

Sāctuarie wheron to hang our saluati-
tion in the daies of triall, when there
shall be signes in the heauens aboue,
& tokens in the earth beneath: blood
and fire and the vapour of smoke:
then whosoever shall call vpon the
name of the Lord shall be saued. And
such priuiledge haue all his Saints,
but the diuels & damned, shall either
be silent & dum in the day of danger,
or if they speake, they shall call to
the mountaines to fall vpon them.
The Lord God of spirits prepare vs
euer to pray, and by that way and
meanes giue vs passage into the pre-
sence of our good God, there to haue
both audience, and answer, for his
sonnes sake, who hath saued vs from
our sinnes, by shedding of his most
pretious blood, thereby to redeeme
the world of his Elect. To that God
and Christ, with the power of
the holy Ghost, proceeding
from both, be all honour
and glorie, this day and
euer. *Amen. Amen.*

FINIS.

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